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PREACHED AT
ST. MARGARET'S, WESTMINSTER,
ON SUNDAY, MARCH 13;

AND AT
BROMPTON CHAPEL,
ON SUNDAY, APRIL 3, 1785.

FOR THE BENEFIT OF THE
HUMANE SOCIETY,
INSTITUTED FOR THE
RECOVERY OF PERSONS APPARENTLY DEAD BY DROWNING.

By SETH THOMPSON, M. A. [✓]
CHAPLAIN TO HIS MAJESTY'S HOUSEHOLD AT
KENSINGTON PALACE; RECTOR OF FOXLEY;
AND VICAR OF THATCHAM, BERKS.



L O N D O N :

PRINTED BY W. AND A. STRAHAN,
FOR THE SOCIETY.

MDCCLXXXV.

THE BRITISH MUSEUM

MAGAZINE OF NATURAL HISTORY

OF THE BRITISH MUSEUM

AND AT

BROMPTON CHATELAIN

OF LONDON, AND AT THE

PRINTING OFFICE OF THE

BRITISH MUSEUM SOCIETY

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LONDON

PRINTED BY W. AND A. STEADMAN

FOR THE SOCIETY

W. STEADMAN

TO THE
RIGHT HONOURABLE
THE EARL OF STAMFORD,
PRESIDENT
OF THE
HUMANE SOCIETY,

THIS SERMON
IS MOST RESPECTFULLY
INSCRIBED,

BY
HIS LORDSHIP'S

OBEDIENT
HUMBLE SERVANT,

THE AUTHOR.

THE HISTORY OF STAMFORD

BY JOHN R. DENT

OF THE

STAMFORD SOCIETY

THE HISTORY

OF STAMFORD

AND ITS VICINITY

THE HISTORY

OF STAMFORD

AND ITS VICINITY

ANNIVERSARY MEETING
OF THE SOCIETY.

15th March, 1785.

ORDERED UNANIMOUSLY,

THAT the THANKS of this SOCIETY be given to the Rev. Mr. SETH THOMPSON, for his excellent SERMON preached in favor of this INSTITUTION, and that he be requested to publish the same.

W. HAWES, Register and Sec.

ANNUAL MEETING
OF THE SOCIETY

1884

1884

THAT the thanks of the Society be given to the Rev. Mr. BETHUN, for his excellent sermon, preached in West of the Institution, and that he be requested to preach the

June

W. HAWES, Registrar and Sec.

S E R M O N.

ST. JOHN, xi. 44.

“ HE THAT WAS DEAD CAME FORTH,”

OF all the miracles of mercy recorded in Holy Writ, none furnish more abundant matter of comfort and edification, than those of CHRIST's raising the dead to life. Such transcendent exertions of divine power demand, at *all times*, our gratitude and observation, and particularly on such occasions as the *present*, when the disciples of CHRIST meet together, to excite one another to follow (as far as human infirmity will permit) the example of their Master, and exert their utmost power in preserving the lives of their fellow-creatures.

In the history of CHRIST's restoring Lazarus to life, there are many interesting circumstances,

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which

which cannot fail of awakening the tenderest sensibility. Our mind may dwell upon them with delight, and draw reflections from them, favourable to the interests of that Humane Society which we are here assembled to promote.

A certain man, says the sacred historian, was sick, named Lazarus of Bethany, the brother of Martha and Mary,—persons distinguished by this short, but comprehensive character, that Jesus loved them.—Sensible of CHRIST's affection for their afflicted brother, the sisters of Lazarus sent immediately to acquaint him with his sickness and his danger; but, *when he heard of it, he abode two days still in the same place where he was.*—HE, whose heart was open to the cry of every single afflicted stranger, was deaf to the tender supplication of a whole beloved family in distress;—He, who actually exerted his divine power, even at a distance, to preserve the life of a sick servant, whom, perhaps, he had never seen, lest the master of a family, whom he loved, to languish and to die, and his sisters to attend him with painful anxiety in sickness, and at length to mourn over him with bitter anguish in death.

Oh THOU SAVIOUR and PRESERVER of men! Thou art, Thou ever must be *merciful, even as thy Father which is in heaven is merciful.* Thy breast must have ever glowed with all those finer feelings of humanity, which good men, judging
 of

of their species by themselves, believe annexed, almost inseparably, to that nature of which thou hadst the condescending goodness to partake:— Whence then thy want of readiness to save the life of *a good man and a just*; one beloved of his family, beloved of thee, and *worthy, for whom thou shouldst do this?*

If we follow the steps of the blessed Jesus, and observe his conduct a little while, we shall see his mysterious severity to his friends clearing by degrees, and at length vanishing entirely. We shall find that he withheld his mercy for a little moment, only that it might beam forth with redoubled lustre in the exertion of omnipotence: that he gave temporary pain to the family he loved, by refusing to raise Lazarus from the *bed of sickness*, only that he might confer greater and more lasting joy and gladness on Lazarus himself, on his friends, and on all mankind, by raising him from the *bed of death*; hereby giving them a convincing proof of his power to raise the body whenever he pleased; and leading them, by that conviction, to embrace, and ever hold fast, the belief of the resurrection of the dead, to the saving both of their souls and bodies.

But let us attend our Lord and Master, and hear him speaking himself in vindication of his own conduct; speaking in the language of actions,—a language, of all others, the clearest and the best, plain and obvious to every capacity.—

Observe him shewing his real sensibility of the distress of his friends, by hastening to Bethany, towards the house of mourning : Mark his reception of one of the unhappy sisters, who, hearing of his approach, *ran* to meet him on the road, impatient to pour forth all her sorrows, and ease her heavy heart with the language of complaint, —the last sad refuge of those who *sorrow for the dead*. *Lord* (said she), *if thou hadst been here, my brother had not died* : His life had been granted to my wishes and my prayers : Thou couldst, — Thou wouldst have saved him.

JESUS, though he did not think proper to prevent her distress, immediately begins to cheer and support her under it. With a mixture of wisdom and tenderness, well suited to the character of a Divine Being invested with human nature, he directed her views to the best source of comfort for afflicted mourners : *Thy brother* (says he) *shall rise again*. — *I know*, said she, *he shall rise again in the resurrection at the last day* ; not allowing herself to draw from his words, what she might possibly think a presumptuous assurance, that he who seemed so lately to have neglected the exercise of humanity to the family he loved, intended an immediate exertion of the powers of divinity in its favour.

BUT JESUS, knowing what passed within her breast, condescended to raise her hopes, by speaking yet more plainly : *I*, says he, *I am the resurrection*

rection and the life ; I, who speak to thee, have the power of raising and giving life to the dead. I have it always in my hands, and I can always exert it ; now, as well as hereafter ; on this day, as well as on the last. He that believeth on me, though he were dead, yet shall he live, whenever I give the word : And he that liveth, and believeth in me, shall never die.—Believest thou this ? She saith unto him, Yea, Lord, I believe—Thou art the Christ, the Son of God : The word of God in thy mouth is truth : And since thou hast told me, thou canst raise the dead whenever thou pleasest, Lord, I believe it : It is thy word ; and it is enough.

Elated now with hope, and desirous to make her companion in sorrow a partaker of her joy, Martha went her way, and called her sister : And she arose, and came unto Jesus : And when she saw him, she (too) fell down at his feet, and said, Lord, if thou hadst been here, my brother had not died. And when she had thus said, she wept :—The Jews also wept who came with her.

There is a sympathy in human nature, excited by sorrow, to which even souls of the firmest temper, and of the most consummate fortitude, are subject, and with which the best of men that ever lived, even CHRIST JESUS himself, was affected. When he saw Mary weeping, and the Jews also weeping who came with her, he, too, groaned in the spirit, and was troubled : And he said, Where have ye laid him ? And they said, Come and see.—And as he went,—such was the humanity,—
such

such the benevolence of his soul,—that *Jesus wept.*

Affecting scene of sympathetic sorrow ! Well might the Jews who saw it, cry out, *Behold, how he loved him !* And well may all who consider it cry out, Behold, how God and Man sympathize with those who *sorrow for the dead !* Behold the SON of GOD shewing us, in characters written with his tears, that *he knoweth what is in man ;* and is touched with a feeling of our distress, in that sad hour, which parts us for ever from those, to whose sweet society we had been long indebted for all the pleasures and comforts of our lives.

But here let me observe, that all this tender sensibility of soul did not prevent CHRIST, and therefore should not deter any of his followers, from hastening to such scenes of distress as are sure to awaken and affect it. Far be it from any Christian to *hide himself from his own flesh*, to secrete himself from his fellow-creatures, in the first sad moments of their agonizing sorrow for the loss of friends, if their presence, however painful to themselves, can be of any comfort or service to the living or the dead.

And (blessed be God !) some of the Members of the Humane Society have, under these trying circumstances, followed their MASTER's steps ; have, of their own accord, sought houses of mourning, and *beheld* scenes of misery, which it is a pain to nature even to think or hear of.

They

They have been voluntary spectators and partakers of the unutterable anguish of a mournful assembly, hanging over a fond father, and a tender husband, torn from his family without any previous notice, by some sudden accident or misfortune. They have seen (not without the tenderest sympathy and sensibility) the first violent burst of sorrow,—whilst the wounds made in the hearts of the afflicted widow, and her helpless orphans, were yet bleeding,—whilst a thousand tender ideas rushed at once into their minds,—whilst the arms, that had so lately embraced them, were scarce cold,—whilst the voice that used to delight and cheer them, almost still sounded in their ears,—and the recent impression of pleasure from his last looks, and words, and gestures, still vibrated on their hearts.

Such a natural, such a violent gush of sorrow, He, who was *more than man*, could not behold without the most distressful sensibility: And yet hear him exciting those who are *but men*, by precept, as well as example, not only to be spectators, but partakers of it: *Mourn* (says he) *with those that mourn, and weep with those that weep.* Nay, hear Him, who felt the truth of what he said, asserting, that such sympathetic mourning shall be attended, or at least followed, by sensations more sweet than painful: *Blessed* (says he) *are they that mourn, for they shall be comforted.*

They

They shall, in *all cases*, be comforted by the pleasing reflection of having obeyed their Master's command, and followed his example, of having *borne the burthen* of a fellow-creature in the sad hour of his greatest need, and endeavoured at least to make his load of sorrows lighter, by taking part of it upon themselves: And in *some cases*, they shall be comforted (as the records of of the Society here assembled testify its *Medical Assistants* have actually been) by not only being partakers of the sorrows of their fellow-creatures, but also partakers of their joy; when, after a judicious application of the prescribed means of restoring Life, they *have seen of the labour of their souls, and been satisfied*,—they have seen a lamented fellow-creature awakening into life, and at length restored to himself, his family, and his friends.

On the sight of such a restoration, they have felt,—they have, even upon earth, *entered into the joy of their Lord*,—that joy which he felt on restoring Lazarus to life; as the sequel of the history tells us he did.—After he came to the grave, he ordered the stone that lay upon it to be removed; when Martha, expressing her apprehensions, that the body, now four days buried, might be offensive, *Jesus said unto her, did I not say unto thee, If thou wouldst believe, thou shouldst see the glory of God?* Thou shouldst see me exercise

cise my divine power of raising the dead, to thy comfort, and to God's glory.

How must the afflicted mourner have trembled with hope, on hearing this kind, this merciful reproof! But, how tremblingly alive all over must she have been, with sensations too strong for utterance, when she saw *Jesus lifting up his eyes*, and heard him saying, *Father, I thank thee that thou hast heard me!*—At that instant, represent to yourselves our Blessed LORD, with his eyes raised to Heaven, expressive of the warmest gratitude for that divine power, which he was just going to exercise for the restoration of a beloved friend;—represent the dead man's afflicted sisters, looking up to him with a ray of hope beaming through their sorrows, like the sun shining through a cloud, whilst a circle of their friends stand fixed with mute attention and expectation; and you may conceive a picture, which the imagination may contemplate with delight, though beyond the power of language to delineate.

In this state of suspense, attention, expectation, and hope, stood the assembly round the tomb, when *Jesus cried, with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot, and his face bound about with a napkin.*

Here, again, represent to yourselves, if you can, the thoughts—the looks—the surprise—the

joy—the rapture of the dead man's relations and friends. The divine writer, as if sensible of their surpassing the power of description, leaves them entirely to our own imagination. Jesus only is represented calm and unmoved at the amazing effects of his own power. He addresses the spectators, fixed and motionless with wonder and astonishment; bids them approach their friend, release him from the confinement of the clothes that were bound about him,—*loose him, and let him go.*

Would you have a description of *such* a scene of joy and wonder?—Ask those who have beheld it, as some of the Members of the Humane Society have done; and they will tell you, it may be seen—it may be felt,—but it cannot be described. Ask those who, under Providence, have been the happy *Instruments* of restoring life, their own sensations, on finding the exertions of their skill attended with success; and they will tell you, that they never found their hearts affected *after such a fashion*; and that they could not have been thus affected, but by that God who feelingly convinced them of his approbation of their endeavours to restore life, by the unspeakable raptures which he sent for its immediate reward; raptures, which still return, and improve upon thought and reflection.

And this joy, this rapture, *many* must have felt: Some, perhaps, who are here assembled, may
now

now feel it again revived at the moment I am speaking, by grateful recollection: For numerous are the instances of men restored to life by the Medical Assistants, Members, and Friends of this Society since its first institution. No less than seven hundred and ninety-eight persons have been restored, by its means, from apparent death: All of them undoubtedly dear to their several relations and friends; and many of them useful and valuable members of the community.

Some have been rescued from death, who were surprised by fatal accidents and drowned, whilst they were *occupying their business on the great waters*; at once serving their country, and providing for their families by their honest labours. *A few* have been rescued, not only from temporal, but eternal death: Such, I mean, as driven to despair, sought death as a shelter from the storms of adversity; forgetful, mean time, of a truth, carefully and * indelibly imprinted on their minds since their restoration, that by the commission of a crime never to be pardoned, because never to be repented of, the sons of affliction only exchange temporal for eternal misery.

* It hath been found, upon the most minute enquiry, that none of the wretched desponding creatures, who intended to commit the horrid crime of suicide; and, under the appearances of death (through the skill and exertions of the Medical Assistants of the Humane Society) have been restored to life, ever attempted a repetition of the shocking fact.

Two boys * have been very lately preserved from death, and a girl actually restored from it, though more than twenty minutes apparently dead; who, in the midst of their innocent pastime and recreation on the frozen water, sunk under it at once, like him who (we read in Scripture) rashly ventured to walk upon its surface; and who, like him, must have been lost for ever, unless the hand of mercy had been reached forth to save them.

But the restoration of an unhappy youth † from a stroke of lightning, deserves a more particular and distinct recital: A restoration, which *I am authorized to say*, is the most remarkable of any that ever happened in this kingdom, and not to be equalled by a similar instance in any other.

An industrious youth, on his return from a neighbouring village to the metropolis, was overtaken on the road by a violent storm, and deprived in a moment, by a stroke of lightning, of every appearance of sensibility. His body was conveyed on boards to his master's house. *An hour and*

* At Hornchurch, in Essex,

† Peter Lucas, apprentice to Mr. Hicks in White Lion Street, Norton Folgate, struck with lightning on his return from Hackney to London. — The case was communicated to the Author by Dr. HAWES, a Gentleman to whose warm benevolence and active labours the Humane Society is greatly indebted for its institution and support,

an half elapsed, before the means prescribed by the Humane Society could be applied for restoring life: But at length the application of them was made; and after three hours perseverance, was attended with God's blessing and success. Within a few days after the tremendous accident, he that was recovered from it *went forth praising God, who had given such power unto men*: And * he, who exerted that power, is rewarded for three hours labour, by that complacency of mind, and those congratulations of conscience, which must give pleasure to every future hour and moment of his life.

Many, in the dark ages of ignorance and superstition, and some in these our more enlightened days of religion and philosophy, have looked up to the warring elements, as visibly displaying the *anger* of the DEITY: They have beheld, or fancied they beheld, the angels of God *riding in the whirlwind, and directing storms and tempests*, not with the friendly intention to save, but to destroy: Nay, they have heard God himself in the thunder, and seen him in the lightning, pouring forth vials of vengeance on his devoted creatures; and on that account they have forborne, what they deemed at least a vain, if not presumptuous attempt, to restore any life, which God himself, they thought, with his own right hand, and in the midst of his mighty wrath, had

* Mr. Milward,

taken.

taken. And others there are, and have been, who, with more candour and better judgment, have thought those whom God hath *taken away with a stroke*, in the midst of all these terrors, *the favourites of Heaven*.

But behold, *as is God's Majesty, such is his mercy*. He hath condescended, by the providential restoration I have just recited, to convince the world of that fatal misapprehension of his judgments, which unhappily prevailed, for ages, to the utter destruction of many thousands of his creatures. He hath taught mankind not to conclude a poor mortal struck by lightning, destroyed by the more immediate visitation of divine wrath and vengeance; nor to fear any longer that they are, as it were, contending with him, by attempting to save, where they fancied he displayed his arm, extended on this side the clouds, on purpose to destroy. Nay, behold and adore his mercy: he hath actually pointed out the *means of restoring* his creatures from the destructive effects of lightning. He, from whom every good motion of the heart proceedeth, hath directed the ingenuity of man to devise those means; and, by vouchsafing a blessing to the application of them, hath taught us no longer to think those only who die by a stroke of lightning, but those also who are saved from its effects, *highly favoured of Heaven*.

Perhaps, it was the will of PROVIDENCE, to give all men, by this striking instance, a full
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conviction, that the human body, though apparently dead, nay, a long time dead, may still be capable of reanimation : Perhaps, to lead them, by that conviction, to make themselves acquainted with all the proper means of restoring life endangered by any sudden calamity ; perhaps, to shew the necessity of putting a stop to that pernicious custom of premature interment, which precludes all hope and possibility of a recovery. Perhaps, for some such reasons as these, undoubtedly for good and gracious reasons, a Being, of infinite wisdom, and infinite mercy, deferred his blessing on the means applied for restoring life, in the case we have been considering, till after a long and persevering application.

In such a restoration, the man of reflection not only observes the hand of God relieving *one* of his creatures, but discerns his finger pointing out to *all of them* the means of relief under similar misfortunes. And that the *youth*, who hath *had so great things done for him*, thinks himself providentially restored, you may hear from the warm gratitude of his own mouth in private conversation : That *all* who have been restored to life by the efforts of this Society, esteem themselves indebted for their preservation to the blessing of God, you may learn at this moment, from the expressive raptures of their countenance*, as they

* A number of the happy objects who had been restored to life, men, women, and children, attended divine service, and were placed in the gallery immediately opposite to the Preacher.

stand now before you, assembled to return thanks to God and man, for their providential rescue from death, in the midst of the congregation.

Yes, ye favourites of PROVIDENCE, I hope and trust there is not one amongst you, who was not brought hither this day by an heart overflowing with gratitude to God and man, for your deliverance from death, for having your day of probation extended a little longer. Oh! let me hope too there is not one amongst you, who will quit this sacred place, without resolving to improve every moment of your renewed life, in such a manner, as to make you *better prepared to meet your God*, than you would have been, if he had not been pleased to grant you a short respite for a future trial. If you make a good use of this short respite, happy are you,—happy they who, under Providence, procured it for you: You will then save, and they will have been instrumental in saving, not only your bodies, but your *souls alive*. Then may you humbly hope for another happy meeting with your friends and benefactors: That as you have risen up this day in the house of God, to bear witness to their goodness here, you may rise up again in the last day, to bear witness of it in God's own more immediate presence hereafter.

Oh! could the enemies to the Humane Society, if any such there yet be, *behold that sight*,
survey

survey that happy group of their fellow-creatures, upon whom such *miracles of healing have been shown*, they would not, nay, without the sharpest self-reproach, they could not say any thing against it. Sure I am, its friends cannot behold it without *feeling their hearts burn within them*: There is an irresistable eloquence in the looks of men who *were dead, and are alive again!* Their very *silence speaks* in favour of that Institution, to which they are, under Providence, indebted for the restoration of their being.

Well, indeed, hath it been said by one *, who is both an ornament and a support to this Society, *There is no picture in history so tenderly affecting as the assemblage of the numerous objects, whom the Society have been made the instruments of redeeming from death, when united in public devotion.*

Oh! may the sight of this interesting picture, now before us, awaken every secret spring of tenderness and compassion! May it melt our eyes into tears, and our hearts into sympathetic sorrow! May it touch all the finer feelings of our souls, so as to make both ourselves and our fellow-creatures the better for them! May it excite us to put the means of relief into the hands of those, who set before us so many living testimonies of their ability and readiness to apply

* Dr. Lettsom.

them! May it lead every one of us to seize the present opportunity, of supporting and rendering more extensively useful, an institution, which *has done, and must do, so much good unto men!*

And do thou be pleased, Oh! thou Preserver of men! to take under thine own more immediate care and protection, a Society united for the preservation of thy creatures! Let thy blessing attend, and thy Providence support it! Look down with an eye of favour on its liberal supporters! Preserve them from those calamities and disasters, from the fatal effects of which they are united with the friendly intention of restoring their fellow-creatures. Grant, that they who spare no pains, nor expence, nor trouble, to restore and extend the lives of others, may prolong their own in security and ease; and go down at last, when their full time is come, to the grave in peace, with a well-grounded hope of rising up to Glory!

And this we beg of thee, thou Father of Mercy, and God of all comfort, through the merits of JESUS CHRIST our Saviour. *Amen.*

HUMANE SOCIETY,
INSTITUTED 1774.

P A T R O N,

The KING's Most Excellent MAJESTY,

P R E S I D E N T,

The RT. HON. the EARL of STAMFORD,

V I C E P R E S I D E N T S,

The RT. HON. LORD BEAUCHAMP, M. P.

The RT. HON. LORD WILLOUGHBY DE BROKE,

Sir JOSEPH ANDREWS, Bart.

GENERAL OGLETHORPE,

The HON. PHILIP PUSEY,

Mr. ALDERMAN SAWBRIDGE, M. P.

J. C. LETTSOM, M. D.—F. R. S. and S. A.

EDWARD BRIDGEN, Esq; F. R. S. and S. A.

JAMES HORSFALL, F. R. S.

GUSTAVUS ADOLPHUS KEMPENFELT, Esq.

T R E A S U R E R,

DR. LETTSOM.

R E G I S T E R,

DR. HAWES.

MODE OF TREATMENT.

I. **T**HE unfortunate Person is to be conveyed carefully to the nearest public or other house open for its reception, in such a manner as to prevent the extinction of any small remains of life that may exist: for this purpose, the head is to be raised a little, as in bed, and the body should be carried in a natural and easy posture, as in the same situation.

II. The object is to be immediately stripped, and laid on a warm bed, and the *skin* well dried with heated flannels; or if the body was naked at the time of the accident, it is then to be surrounded as expeditiously as possible with a hot blanket, and thoroughly dried with coarse cloths or flannels.

III. When the air is very *cold*, or *moist*, the various methods of treatment are to be made use of *near a large fire*, or in a *heated* apartment. On the other hand, if the weather is *warm* or *sultry* (as in the Summer seasons), the windows and door of the room should be opened, and in every other possible way, a cool refreshing air obtained; as it is of the greatest importance to bring forward the latent spark of life, or in restoring natural breath.

IV. No

IV. No Persons are to be admitted, but those who are actually employed in exerting their utmost endeavours for the recovery of the unfortunate; six people are therefore the greatest number that can ever prove useful on such occasions; and those who are by-standers for the sake of curiosity, should be requested to withdraw, as their presence may retard, or totally prevent, the restoration.

V. The skin is to be *gently* rubbed with common salt, and a warming-pan heated (the body being surrounded with flannel) may lightly be moved up and down the back for a considerable time. Square bottles filled with hot water, &c. or *beated tiles*, covered with flannels, may be efficaciously applied to the soles of the feet, palms of the hands, and other parts of the body.

VI. When the methods recommended have been made use of for an hour or more, unsuccessfully, and any *bakehouse*, *brewhouse*, or *warm-bath* is in the neighbourhood, or can be readily obtained, the body should be carefully conveyed to such an apartment, and remain surrounded with either of the warm substances for three or four hours, in order to afford every possible aid for the return of life.—If a child has been drowned, its body should be wiped perfectly dry, and immediately placed in bed between two people of good constitutions; the salutary effects
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of the natural vital warmth have been clearly proved in a variety of successful cases.

VII. The body is to be rubbed with flannels, sprinkled with spirits, as rum or geneva, and fomentations of hot brandy are to be applied to the breast, &c. and often renewed. The nostrils may be every now and then tickled with a feather, and *snuff*, *hartshorn*, or *eau de luce*, should be occasionally made use of, to excite sneezing, if possible. While the various means of recovery are made use of by the *Affistants*, the body is to be well shaken every ten minutes, in order to render the process more certainly successful; and the bodies of *children*, in particular, are to be much agitated, by taking hold of their arms and legs frequently, and for a continuance of time. In a variety of instances, agitation, in conjunction with the methods laid down, has forwarded the recovery of boys who had been drowned, and continued for a considerable time apparently dead.

VIII. The smoke of tobacco thrown up the fundament should be ranked amongst the earliest applications; if a *fumigator* should not be at hand, the common pipe will answer the purpose of applying this vapour to the bowels. So easy and important an operation should be repeatedly performed, as the good effects of tobacco smoke have been proved in many cases.

IX. One

IX. *One of the Assistants* is to blow with considerable force through a cloth or handkerchief applied to the mouth of the object, in order to introduce *air* into the lungs; the nostrils, at the same time, should be closed with one hand, and the chest gently pressed with the other, so as to expel noxious vapours; and, in the process, natural breathing is to be imitated as much as possible.

X. If there be any signs of returning life, such as sighing, gasping, convulsive motion, pulsation, or natural warmth, a spoonful of any warm liquid may be administered; and if it proves that the power of swallowing is returned, then a cordial of warm brandy or wine may be given in small quantities with great advantage.

BLEEDING IS NEVER TO BE EMPLOYED IN SUCH CASES, UNLESS BY THE DIRECTION OF ONE OF THE MEDICAL ASSISTANTS, OR SOME OTHER RESPECTABLE GENTLEMAN OF THE FACULTY, WHO HAS PAID ATTENTION TO SUCH UNFORTUNATE ACCIDENTS.

The methods which have been so fully recommended, are to be made use of with vigour for *two hours*, or upwards, although no favourable circumstances should arise; for it is a *vulgar and dangerous opinion*, to suppose that persons are irrecoverable, because life does not soon make its appearance; it is an opinion that has been productive of an immense number of the seemingly dead being committed

to the grave, who might have been RESTORED TO LIFE by resolution and perseverance in the plans of treatment now recommended.

The MEDICAL GENTLEMEN generously attend, and direct the various modes of treatment for the recovery of the drowned without fee or reward; the DIRECTORS do therefore earnestly recommend their assistance to be called in as soon as possible, as their professional judgment will lead them to vary the plan, as circumstances may require. The Person who calls in the nearest MEDICAL ASSISTANT, is always entitled to a reward for his *humanity* and *attention* on such an occasion.

The DIRECTORS are extremely desirous to complete their philanthropic views, by appointing MEDICAL ASSISTANTS at the various *sea-ports*, &c. &c. and also extending their rewards to various kinds of apparent sudden death.

The Hon. PHILIP PUSEY having given *Fifty Pounds*, and Dr. LETTSOM *Twenty Guineas*, in order that a BIBLE, a COMMON PRAYER, and a RELIGIOUS Book * be presented to every Person restored from *apparent Death*; the DIRECTORS hope, by the further Assistance of other well-disposed Persons, to continue a Plan which may be productive of the most happy consequences to Persons whose Lives have been so fortunately preserved.

TO DR. HAWES.

IN reflecting upon the nature and design of the Humane Society, one cannot but recal to mind, with a kind of pious retrospection, the wonderful example of our Saviour, in raising multitudes from the dead, and going about to save life, and promote Religion.

This divine example, the Society has laudably imitated, and its endeavours have been blessed with success. The husband has been restored to the disconsolate wife, the father to the helpless child; and, above all, many an unhappy victim of intemperance and despair has revived to sentiments of virtue and piety.

In most of the Institutions in this metropolis, founded by the benevolence and humanity of its inhabitants, the principal object has been the relief of present misery; but the attention of the Humane Society has been extended beyond the grave. In giving new life to the expiring corpse, they have likewise endeavoured to reanimate the mind, and awaken it to a sense of reverential gratitude to the Great Giver and Preserver of Life.

* The religious book given to those restored by the Society is, "The Great Importance of a Religious Life." To which are subjoined, some suitable Prayers by the Rev. Dr. MILNE, Rev. Mr. HARRISON, Rev. Dr. JEFFERIES, &c.

THERE IS NO PICTURE IN HISTORY SO TENDERLY INTERESTING, AS THE ASSEMBLAGE OF THE NUMEROUS OBJECTS WHOM THE SOCIETY HAVE BEEN MADE THE INSTRUMENTS OF REDEEMING FROM DEATH, WHEN UNITED IN PUBLIC DEVOTION.

The tear of compassion and sympathy drawn from every eye by such a sight, is the strongest tribute of public approbation that can be given to the exertions of the Society, for the present relief of these peculiar sufferers, and to the pious zeal of those clergy, who have so earnestly endeavoured to promote their future happiness.

On these occasions, when every heart has been warmed with sympathy, I have felt a solicitude, that a farther testimony of the Society's patronage of these redeemed objects might accompany them to their habitations, and thereby more deeply fix in their minds those impressions of religion, which they have felt during their public devotions. Impressed by this sentiment, I would beg leave to recommend a distribution of such Books among them, as are calculated to promote piety, and would be singularly useful to themselves and families, where the parental eye of the Society may not be immediately over them.

I am sensible that the funds of the Society are fully employed in extending rewards agreeable to its excellent institution, and therefore request the Society's acceptance of *Twenty Guineas* to be applied to the purpose above-mentioned. When I consider the benevolence of the Society at large, and the piety of the Clergy who constitute a considerable part of their body; I do not doubt, but such books and tracts will be selected, as will most effectually answer their own great views, and my design in laying this subject before them---*The promotion of virtue here, and happiness hereafter.*

